

# Fitno Ke Daur Me Ibadat Ki Fazilat

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**Bismillahir Rahmannir Raheem**

Unvan he ke halat ke nahamvar aur namunasib hone aur fitne ke zamane me **Allah** ki ibadat karne ki fazilat.

Allama Navvi<sup>(rh)</sup> ne hiraj ka tarjuma ikhtelat kiya he yani milavat aur Allama Anvar Shah Kashmiri<sup>(rh)</sup> hiraj ka tarjuma gadbad karte he yani jab halat gadbad vale ho jaye aur naye naye fitne zahir ho to chunke adami apne mahol ke tabe hota he isliye halat ki gadbad aur fitno ki vajah se adami ki tabiyat me jo sukun rehna chahiye vo baki nahi rehta. Halat ka kudrati natija hota he ke adami tension me rehta he lekin agar koyi adami halat ke

namuvafik aur  
nahamvar hone ke  
bavajud **Allah** ki ibadat  
aur uske hukuk ki



adaygi me kisi tarah ki kotahi ka  
muratakib nahi hota balke **Allah**  
ki itaat aur farmabardari ka silsila  
pehle se jo chala aa raha he usko  
barabar baki aur jari rakhta he to  
uski badi fazilat he.

Jab halat adami ke mizaj aur  
tabiyat ke muvafik ho us vakt agar  
koyi adami **Allah** ko yaad karta he  
tasbih padhta he tilavat karta he  
ibadat ka ehtemam karta he to ye  
bhi bahut badi baat he ke **Allah** ne  
taufik ataa farmayi he lekin un  
halat me chuke adami ki tabiyat  
aur mizaj ke khilaf koyi baat nahi  
payi jati to goya usne koyi bahut  
bada mujahda aur masakkat ka  
kaam nahi kiya lekin jab bahar ke  
halat tabiyat ke khilaf aur  
nahamvar ho us zamane me fitna

aur fasad fela huva ho  
adami ki tabiyat me  
sukun aur itminan baki  
na ho aisi halat me koyi



adami agar **Allah** ki ibadat kare  
apne mamulat ki pabandi ka  
ehtemam kare jamat ke saath  
namaz ki pabandi kare navafil aur  
tilavat ka ehtemam jaise pehle  
karta raha he usko jari rakhe  
tasbihat aur duvao ka ehtemam  
kare matlab ye he ke mamulat ka  
silsila jo pehle se jari tha halat ki  
nahamvari aur gadbad ki vajah se  
usme koyi khalal na padne de to ye  
bhi badi fazilat ki chiz he issi ko is  
bab me bayan karte he.

Hazrat Makal Bin Yasar<sup>(rd)</sup>  
farmate he ke **Nabi Karim** ﷺ ne  
irshad farmaya- halat ke namuvafik  
hone gadbad aur fitno ke zamane  
me **Allah** ki ibadat karna aisa he  
jaisa hijrat karke mere pass hajri  
dena. (muslim/1366)

Jab **Nabi Karim** ﷺ

hijrat karke Madina  
Munavvara tashrif le  
gaye us zamane me



Makka ka rehne vala koyi adami  
agar iman laata to uske iman ki  
takmil aur kabuliyat us baat par  
maukuf thi ke vo bhi hijrat karke  
**Nabi Karim** ﷺ ke pass Madina  
Munavvara hajir ho sirf kalima  
padhkar vahi reh jana kafi nahi  
samja jata tha.

To jaise is zamane me jo log  
iman lane ke baad **Nabi Karim** ﷺ  
ki khidmat me hajri dete the aap  
ke pass kiyam aur rehaish ikhtiyar  
karte the zahir he ke vo badi fazilat  
ki chiz thi.

Issi tarika se koyi adami halat ki  
gadbadi aur fitna ke zamane me  
agar **Allah** ki ibadat aur itaat ka  
ehtemam karta he to usko vahi  
savab milega.

# Ilaaj Hi Ham Chhod Dete He



Hamare milne vale dost ahabab jab apne halat batate he to ham unse puchhte he ke mamulat adaa karte ho? To vo javab me kehte he darasal me halat me fas gaya hu isliye mamulat chhut gaye me unse kehta hu ke in halat ka ilaaj to yahi mamulat he.

Apne jo ilaaj tha vahi chhod diya ye to aisa huva ke kisi ko kaha jaye ke bhai dava khalo aur vo kahe ke molvi sahab kya karu bimari bahut sakht ho gayi he isliye dava chhod di to unse yahi kaha jayega ke bimari agar sakht ho gayi to fir dava aur jiyada ehtemam se khani chahiye.

Issi tarah agar aap halat ka shikar ho gaye to uska ilaaj yahi he ke **Allah** ki taraf ruju aur nisbat ziyada ho **Allah** se khub madad

maangi jaye jab ye halat hamare ikhtiyar ke he hi nahi ham unka koyi ilaaj kar hi nahi sakte



aur un par kabu bhi nahi pa sakte unko kabu me lane vali jaat jab vahi he to usi ke samne rovo aur ruju karo lekin hamara haal ye he ke jo ilaaj he usi ko ham chhod dete he to fir hamare halat aur ziyada sangin shakal ikhtiyar kar lete he.

Isliye hamare dost aur ahabab jab aisi baate karte he ke mujh par halat aa gaye karobar thap ho gaya ghar vale aur bachche sakht bimar ho gaye to me unse kaha karta hu ke aap par halat aaye to mamulat aur ziyada karo **Allah** ki itaat aur farmabardari ziyada karo jab **Allah** ki ibadat me mashguli ikhtiyar karoge aur duvae karoge to ye sab halat **Allah** hi dur karega.

Lekin jo asal tha vo to aap ne chhod diya aur duniyavi tadbire jin se kuchh hota nahi he vo bhi aap se puri nahi ho paa rahi he.



Istekamat halat ke andar mamulat adaa karne ki makhsus fazilat he chuke aise halat me adami apni tabiyat me ek kisam ki becheni mehsus karta he jiski vajah se baaz martaba adami **Allah** ki ibadat chhod bethta he jaisa ke aam taur par dekha jata he isliye uski fazilat batlane ke liye khas ye bab kaim kiya aur isme batlaya gaya ke aise halat me agar aap ibadat ka ehtemam karte he jaise jamat ke sath namazo ka aur zikaro tilavat tasbihat aur gunaho se bachna vagaira is me zarra barabar kotahi nahi karte to yahi chiz aap ke deen par mazbuti se jame rehne ki alamat he aur yahi istekamat kehlati he.

Aisa nahi hona  
chahiye ke halat aa gaye  
to naummid hokar ghar  
me baith gaye ab masjid  
me bhi hajri nahi dete namaz bhi  
nahi padte tilavat bhi nahi hoti  
aise hi pade huye he ye tarze amal  
to halat ko aur ziyada khatarnak  
banane vala he.



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Havala- hadis ke islahi mazamin urdu se iska  
lipyantaran kiya he. (note- ye dars ka khulasa  
he)

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